

"preach the gospel to every creature," to have every soul to believe and receive our creed. Our creed may be defined and enforced by our walk and conversation, by preaching, and by the publication of books, papers and tracts. In this statement we all concur; but when we say that one of these tracts, or little books, shall be entitled "A Summary of the Faith and Practice of the Brethren, or Church of Christ," then we find a difference of opinion. Some say we want such a little book to help us along in our work; but others say we do not want it, as it would interfere with our Creed. They say we may have a sermon on every doctrine, duty or promise of our creed, or that we may have a tract on every truth, obligation or hope that is contained in the gospel; and they will even go so far as to admit that it would not be wrong to publish all those sermons and tracts in a book—provided, you are careful in the title of the book; but if it is suggested to condense or abridge the work, so as to get its contents into a small compass, and call the little book a summary of our creed, then we are met with opposition. This little book we must not have, because it is not just like the gospel in its arrangement and expressions. You may read the big book and every tract, and you may hear and receive every sermon, but you must not have a summary of the doctrines and duties contained in them.

If this summary was to be a substitute for our creed, we would all thunder against it vehemently, but as it is to be a simplified and abridged statement of the contents of our only creed, and is designed to assist us and others in understanding the teachings and requirements of our creed, I am unable to see even the slightest shadow of a good reason against it. I am satisfied, however, that the objection to such a work arises either from a fear that we will adopt and use it as a substitute for our creed, or that others will regard it in that light. Neither of those things should be, and it occurs to me that we should guard against these things in such a way as to render either of them impossible. To do this I suggest that a title should be given to the little book that would not be misconstrued into creed. Let it be entitled: "A Compendium or Synopsis of the Faith and Practice of the Brethren."

First, let me ask those who are opposed to a summary of our faith and practice, what objection could or would you urge against a small work with the above title, the contents being true to the title? I think I hear each of you saying, "I would not object to, but would favor a work of that kind."

In the next place, let me ask of those who are favorable to a summary, whether they would or should oppose the use of the above title for a work true to the title and your ideal? I am sure that you would not object, but would willingly say amen.

Having now come to an agreement and conclusion concerning this annoying question, the next thing to be decided is how to get such a work so as to have it in the best possible form, and so as to give it influence. It must have our confidence, and that it may meet our approval, it seems to me that every sentence contained in the work should be open to the approval or criticism of the entire brotherhood. I suggest, therefore, that whoever undertakes to compile the work, he should publish it in brief sections, in the EVANGELIST, for our approval or criticism. Our silence on any point would indicate our approval, and if we have any objections, criticisms or amendments to offer, we should be required to speak or write our views within a specified time, say six weeks. I made a proposal of this kind some time ago, but some thought it would be too slow a process. Waiting for something better and faster, we have passed over time enough to have the work completed. Let us have a plan; let us have the compendium; or let us have a gospel reason why not.

J. W. BEER.

Vernalis, Cal.
P. S. The foregoing was written before No. 18 came to hand. I venture to send it, as it is not a plea for a creed, but for a compendium or synopsis of our faith and practice. I will risk its going into the EVANGELIST, instead of the waste basket.

J. W. B.

Colorado Correspondence.

By all means let us have a summary or tract, setting forth the doctrine, as understood and practiced by the Brethren. We do feel the need of such a help here in the west. We are frequently asked the question: "What is the difference between your people and the German Baptists? And what doctrines do you hold in particular?" The answer to these and similar questions might seem easy to our Eastern brethren, and indeed are not difficult; but when you understand that there are but very few of us here in the west, and many people anxious to learn the truths as understood by our brethren, you will perceive that it is by no means an easy task. In the past two months I have had not less than ten calls to preach, from people who were thirsting after the truth, and many are anxious to partake of the bread of eternal life. While this is encouraging in one sense, let it be understood, that to my knowledge, I am the only minister in the great state of Colorado, who tries to preach the doctrines as taught by the Brethren.

So you must see that a great amount of the burden is resting upon the shoulders of the brethren in the west, and a small neat tract that can be published cheaply, would be of great help to the western missionary. And it would help him greatly in disseminating a knowledge of the truth. It takes money as well as Christian graces and virtues, to do successful mission work, in the west. Transportation comes high, and often many miles of mountains lie between the newly settled communities, and accommodations are but crude at best. Notwithstanding all the inconveniences a grand and lasting good may be, and is being accomplished by the Gospel in the west. But yesterday I stood on the banks of the White river and surveyed the famous battle field, which only ten years ago was the home of the coyote, antelope and deer, and the wild savage bedecked in his hideous war paint, with his heinous war whoop echoing from mountain to dale, left desolate in his wake. The very ground upon which agent Meeker was so brutally assassinated, and his wife and daughter taken captives by the Indians, is to-day a beautiful meadow and grain farm, and abundantly rewards the honest toil of husbandmen. And but five years ago a friend of mine and a minister in the Episcopal church, came into this valley and found it populated with cow boys of the most daring type, and gamblers and all manner of roughs and toughs. He began here, a grand mission of love, and by indefatigable labor and toil, and the devoted assistance of his wife, a noble Christian woman, he has succeeded in building up a class of about 50 members, all of whom are zealous for the cause, and are now erecting a splendid church building, to cost \$5000, when completed, and the necessary funds for its completion are now secured.

But, my brethren, this was accomplished by unremitting labor and thorough devotion to the cause, in its most practical sense. Brethren, let us go and do likewise. Let us all stand together, laying minor differences aside, and preach the Gospel, from the Gospel, in print, as well as from the pulpit. And God will bless our labors.

J. O. TALLY.

Longmont, Col.

Good News.

As our district convention last October decided that our missionary efforts should be more especially to aid and build up our weaker churches, I wrote to Elder S. B. Leedy at Montevillo, Mo., that I could be with them on April 22nd and stay for some days if it suited them. I knew it would be in the busy season of corn planting; but in my thirty years experience in the ministry I was also aware that with a wide awake church that would make but little difference. And as I had visited this church before I knew her to be wide awake, in spiritual matters. I was also encouraged by brother Leedy's answer: "It will suit us just as well then as at any other time." If brethren knew what a disheartening effect it has upon the poor, much concerned minister, they would seldom say, "It don't suit us at that time." It makes the minister feel as though the spiritual ebb was at low tide.

We preached every night to (often) an over crowded house, till May 1st, altogether eleven sermons. During the meeting we led seven precious, blood redeemed souls into the water and buried them with Christ in baptism. Others were much affected, and we have reason to believe that it will not be long until more will come. Should this fall under the eyes of the young lady who asked us on the last evening of the meeting to pray for her, we wish to assure her that her request is being complied with. O sister, come wholly consecrated to Christ and his word. Your own dear father and mother, and sister, and young associates in life may be influenced by your example. We urge this upon you in the name of heaven, your own and the immortal interests of others.

We have agreed to visit the church every other month, and stay about a week each time and work up an interest at other points in the surrounding communities. We secured several pledges at Montevillo, for our missionary fund to the amount of \$10 which we forwarded to our secretary. We expect some more. Also forwarded to the amount of \$4 from here. Also expect some more, though we have no organization here. Much of this comes from those who are not members. Brethren, shall I, in the language of Paul speak this to "your shame," or will you come forward in great yearning of soul for the salvation of sinners, and liberally contribute to this fund? You are so very hard to influence on this matter.

On Friday, May 2nd, we returned home. Next evening went to Kansas City. Lodged over night with Elder William Holsinger, at Rosedale. Preached near there in the Baptist church on Sunday, at 11 A. M. After service we buried two precious souls with Christ in baptism. At 3:30 we preached at South Park. Then took the train, came home and preached in Olathe in the Wesleyan church in the evening. Will preach again on next Thursday evening. On Tuesday May 13th we expect to begin a series of meetings near Adrian, Mo.

Beginning on Sunday June 1st we have agreed to preach for four or five consecutive evenings at South Park, on the distinctive doctrinal faith and practice of the Brethren church. Our outlook at Kansas City and surroundings is encouraging. Two members have moved away recently. There are ten in the district yet that we know of. While we don't expect a big boom

of ingathering we hopefully look forward to a few more accessions at no distant date, and hope ere long to publish the good news of a Brethren organization at Kansas City, the metropolis of the west, and the center of western population.

We earnestly pray that God may put it into the hearts of our brethren to liberally donate to our mission fund. Our young members excel on this line. I presume the reason is because they were never spoiled by the ungrateful, unsympathetic, unchrist-like doctrine that preachers alone should be interested in a free gospel, and that there is danger of spoiling them by paying them for their services. A preacher who is that easily spoiled lacks in moral stamina, and is unfit at best for the sacred ministry. God bless our young folks, and ever keep them from superstition, ignorance and bigotry, which are triplets.

Just now a neighbor stepped in. In the run of our conversation he asked me what my income was. I told him that just now it was a little bigger than it had been, and collection and all would for the next two months be about thirty dollars a month. He was astonished. He belongs to the old Covenanter church; a church with unchanged principles since the days of John Calvin, and with a very plain people. Why he thought I could hardly keep up at that, with my family, after paying rent, etc. He said, we have two preachers here; one who is a year or two older than you are, but is on the retired list. We allow him some \$400 a year. Our present preacher we pay from \$300 to 700 dollars a year, and \$15.00 a day when he preaches. These people are mostly farmers, and while, even in my judgment, they pay (especially their present preacher) extravagantly, yet they seem to appreciate that religion is profitable, and that without it we would have no morals, no civilization, no progress and development in anything that tends to draw out the better and nobler qualities of our own natures. Oh, brethren, religion pays the biggest kind of interest, even in commerce. Our holy Christianity carries with it developing power in everything profitable, and every dollar paid for its advancement is returned to its donor tenfold, even in the life that now is, saying nothing about its emoluments in the life to come.

The Covenanters also support a College at this place. They take no oaths, and don't meddle in politics. None of them belong to secret societies. They sing only the Psalms, set to metre. Their whole hearts are set upon their religious principles. Would to God that such devotion and consecration would characterize our people. The college debt would soon be paid. Our land would be filled with missionaries, and ere long the church whose doctrines are the best in Christendom—the most scriptural—would be indeed as a "city set upon a hill." Its glory, morally, socially, and spiritually would fill the earth with its light, and its influence would be heard in the land. There are more Dunkard bankrupt preachers than are found in any other church.

Our progress is slower than it ought to be, and will continue slow until our dry bones will become terribly shaken unto revivification, and such life invigorating power will be felt that self sacrifice will become our greatest pleasure, and our spiritual stupidity will become swallowed up in the halo of spiritual work and vigor.

I hope the day will rapidly approach when more able and qualified preachers will take my place. In my field of labor (one of the hardest in the brotherhood) I am trying to sow seed that will after a while bring forth a rich harvest, in the actual conversion of souls from sin. I wish to urge upon all my brethren in the ministry to do their work substantially. Build upon principle, brethren. For the time being you may not be regarded with as much popular favor, nor get very richly paid, but in God's own good way he will send out old father Time, and your reward will be transcendent and unspeakable glory.

W. J. H. BAUMAN.

Olathe, Kan.

The Brethren Church and Sunday School Convention, for Ohio.

To be held in the College Chapel; at Ashland, Ohio; Wednesday, Thursday and Friday; June 11, 12, and 13, 1890.

PROGRAMME.

- WEDNESDAY, JUNE 11; 3 P. M.
1. Devotional exercises.
2. Address of welcome, A. L. Garber.
3. Response, H. S. Jacobs.
4. Report of Home Missionary Board.
(a) Secretary's Report.
(b) Treasurer's Report.
(c) Evangelists' Report.
5. Music and Adjournment.

EVENING SESSION, 7:30.

1. Music.
2. Report of last Convention.
3. Roll call of Delegates.
4. Appointment of Committees.
(a) Committee on General Church Work.
(b) Committee on Mission Work.
(c) Committee on Sunday school Work.
(d) Committee on Resolutions.
5. Presentation of Business by Delegates.
6. Miscellaneous Business. Adjournment.

THURSDAY, JUNE 12th, 8 A. M.

1. Distribution of Ministerial Service. Discussion opened by P. J. Brown, and Isaac Killefner.
2. General discussion.
3. Adjournment.

Afternoon Session, 1:30.

1. Music.

2. Election of Members of Home Mission Board.
3. Election of College Trustees.
4. A Ministerial Course of Study, or what kind of a school we should try to have, and how to maintain it. Discussion opened by Dr. Pearson.
5. Adjournment.

Evening Session, 7:30.

1. How to arouse our Church to a Higher Spiritual Life. Discussion opened by P. J. Brown, J. Allen Miller.
2. General Discussion.
3. Adjournment.

FRIDAY, JUNE 13, 8 A. M.

1. Devotional Exercises.
2. Report of Committees.
3. Miscellaneous Business.
4. Election of officers for next Convention.
5. Appointment of Permanent Committees.
6. Ministerial Discipline, and the relation of ministers to the State Conference. Discussion opened by J. M. Tombaugh, A. A. Cober.

Afternoon Session, 1:30.

1. Music.
2. The Sister's Endeavor Society and its work. Sarah Keim.
3. Organization of State Society.
4. Should Sunday schools be sectarian? Isaac Ross, Wm. Kiefer.
5. How to create and maintain an interest among Sunday school scholars. Maggie Hoover.
6. Qualifications of Sunday school teachers. Mack White.
7. Miscellaneous.
8. Adjournment.

Evening Session, 7:30.

1. Literary Entertainment by the College Students.

P. J. BROWN, Chairman of Ex. Com.

REMARKS.

It will be seen by this programme that important business will be before the Convention, and we hope our Ohio Brethren will not be indifferent as to the disposition to be made of it. We invite, yea, we urge a general attendance, and especially a general representation. Every Brethren church, and every branch of a Brethren church in the state, should send at least one delegate. These meetings should have a social character, that is very essential to successful church work, and without a good representation we will probably be deprived of this enjoyable feature, the most important part of the Convention. Come brethren, arouse a little enthusiasm, and come to the Convention, and let us have a good time.

P. J. BROWN.

Congress, Ohio.

Vinco Items.

After a long silence, partially from neglect, and partially on account of sickness, I shall endeavor to give a few items. More than three months ago I

held crutches, but now, to avoid cane occasionally. Preached several sermons standing on one foot. Thus you see we have been busy. I expect to remain on this charge another year, from April 1st 1890. This year will make my fourth year among the brethren here. Served as pastor fifteen months previous to April 1st, 1890. We cannot say that our labor and success has been particularly aggressive, but it has been slowly progressive. Have baptized six since our last report, and have two applicants. Our interest is good, as is the attendance. Our brethren have had a great strain upon them financially the past year, brought about by building and repairs on church property, leaving the preachers salary and usual expenses out of the question; but they are pulling through in good shape. Brother Wm. Byers is taking an unusual interest this year, by way of soliciting. One of the secrets of his success is that he yields an influence. Another reason is that while in the active ministry he learned that it took money as well as grace and grit, to bring about success to our churches.

We have neglected to send in several obituaries and marriages, but will promise to be more punctual in the future. We will send a few of the most recent along with these items.

I have learned that our State missionary has become a stationary one, and has located. I think it was for the better, for organizing congregations and not supplying them, looks to me like finding a hungry man, giving him one good meal and then let him starve in sight of food but out of reach.

E. H. SMITH.

Vinco, Pa.

Items from Johnstown, Pa.

Our love feast will be on the 25th of this month, to which the brethren of surrounding churches are all cordially invited. T. G. Rittgers of Webb Summit, Ohio, a local minister in the United Brethren church, is stopping with us at present.

Two more applicants for baptism. One a young man, came out at the regular public services, and the other a woman of middle age came out at prayer meeting. May God wonderfully bless and save them. Others we think will soon come.

Your unworthy servant now preaches on Sabbath afternoon at 3 o'clock, for the Conemaugh Brethren. This does not conflict or interfere with our services in the A. M. Our services here are at 10:30 A. M. and 7:30 P. M. Elder Shaffer a German Baptist minister of Beatrice, Nebraska, preached an excellent sermon for the Brethren on last Sabbath morning.

Elder Daniel Crofford is having a new residence erected, near our church, on Somerset St. Brother Shaver, of Va., is holding a series of

meetings at Rosedale. We expect him to officiate at our coming love feast.

Brother John Reed and wife have moved from Johnstown to Latrobe.

J. B. RITTGERS.

Johnstown, Pa.

Announcements.

The Brethren will hold their communion services at the Enon church, Saturday evening, May 31st, 1890, to which a cordial invitation is extended to all sister churches. Persons coming by rail can reach the church by coming to Waterloo on Saturday, not later than 3 p. m.

S. P. STEVENS, Pastor.

The Brethren of the Edna Mills congregation, Clinton Co., Ind., will hold their communion, the Lord willing, on Saturday May 24th. A special invitation is given to adjoining congregations. All others are invited.

L. W. DITCH.

The Brethren at Mapleville, Md., will hold their communion meeting on Sat. May 24, commencing at 4 o'clock P. M. All are invited.

L. P. GROSSNICKLE, Sec.

The Brethren church at Dallas Center, will hold their communion services on May 24, 7 P. M. You are invited.

NOAH FLORA.

MARRIAGES.

WHITE—GRUBB.—Miss Sadie Grubb, of Johnstown, Pa., and Mr. Thomas White, of Cumberland, Maryland, were united in the bonds of matrimony at the bride's residence in Johnstown, on May 1st, 1890. May their journey together through life be a long and happy one, and may their every good effort be crowned with success, is the wish of many friends.

J. B. RITTGERS.

OUR DEAD.

WATSON.—After a short illness, at Liberty, Ohio, April 23rd, 1890, Henry Wilson Watson, of spinal meningitis; aged 17 years, 1 month and 3 days.

This promising young brother was the son of brother John Watson, a well known member of the Bear Creek congregation. Brother Henry gave his heart to the Lord, and was taken into the Brethren church, at Bear Creek, at the age of fourteen years, under the pastoral care of our esteemed brother P. J. Brown. The word of God as spoken by that veteran of the arena made lasting impressions on his youthful heart, and filled his soul with

of sweetly redeeming love. He had a hope of glory given, comfort in trials, victory in death, a home in heaven where there is fullness of joy and pleasures flow like a river. Truly, "eye hath not seen, nor ear heard, neither has it entered into the heart of man the things which God hath prepared for them that love him."

Funeral services in the Lutheran church, at Liberty, by the writer assisted by Rev. Link, pastor of that congregation. Text, "I am the way." Jno. 14:6. Interment at Bear Creek cemetery.

The Lord bless the bereaved parents and family, enabling them to live near to God in this present evil world, thus preparing them to ford that river and join the loved one gone before, in singing the chorus "We are gathering home one, by one."

SAM'L. KIEHL.

CROFFORD.—Ella May Crofford, daughter of brother and sister W. A. Crofford, of Johnstown, Pa., died May 2nd, 1890; aged 3 years, 8 months and 25 days. The cause was membranous croup.

Little Ella was an exceedingly bright little girl, and loved by all who knew her; but God in his infinite goodness saw fit to call and she went to live with him in heaven. May the Lord bless father and mother in their loss, and at last bring them to live with little Ella. Funeral services at the home residence, on Sherman St. Interment in Grand View Cemetery.

J. B. RITTGERS.

GOOD.—Abraham Good, born August 18th, 1820; died April 29, 1890; aged 69 years, 8 months and 11 days. No one but God knows the cause of brother Good's death. He was found by a couple little boys near Conemaugh, Pa., lying in a small stream of water, although the water was not deep enough to drown him. Supposed cause was heart disease, or a stroke of paralysis. Brother Good was a member of the German Baptist church for about forty-five years. Lived an exemplary Christian life. Died in the triumphs of a living faith. Funeral services by the writer at the Headrie church.

J. B. RITTGERS.

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